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GAMBIER OBSERVER

AND WESTERN CHURCH JOURNAL.

CHRIST AND THE CHURCH—TRUTH AND LOVE.

VOL. X.—No. 4.

GAMBIER, SATURDAY, JANUARY 4, 1840.

WHOLE NUMBER 472.

ORIGINAL MATTER.

THE EPISCOPAL SUCCESSION UNINTERRUPTED.

"Lo I am with you alway, even unto the end of the world." Mat. 23: 20.

In some of the last verses of this gospel we have an account of our Lord's closing interview with his disciples, before his ascension.—First he asserts his supreme authority in the church,—“all power is given unto me,” &c.—Then he gives the apostolic commission and instructions,—“Go ye and teach all nations, baptizing them,” &c., and finally, closes with the promise, “Lo I am with you alway,” &c. It is here observable, that our Lord possesses all spiritual power in his church, not only to bestow pardon and grace, but to enjoin ordinances, appoint ministers, and attend their administration with his blessing. The declaration here made was not to the whole church; it was only to the eleven apostles,—Judas having fallen, and no one yet appointed to succeed him. The members of the church at large were not commissioned to preach and baptize; it was only the apostles that received the commission, and are entitled to the promise, “Lo I am with you.” Nor does it apply to *them* as individuals; for they would not remain upon the earth “to the end,” so that their Master could remain with them. But their commission should remain among their successors, descending down from one to another by ordination; and he would always be with it “even unto the end of the world.” He will attend its preaching, so far as it is spiritual, by the influence of his spirit; and he will bless its ordinances to the spiritual improvement of the people. The promise implies, that the apostolic commission should never cease, that the succession should never be broken, but should continue to the end. If the succession should be broken in the course of ages, then he could not continue with it, because it would not exist; thus his promise would fail. As we trust implicitly in his word, we shall believe that the apostolic succession has continued in the world thus far, and that it will continue to the end, whatever opposition may be made to it, or whatever abuses may at times attend its administration. He appointed such a ministry, because he knew it to be important;—and he promised to be with it, because he knew that it would abide, and that his presence would be necessary to render it successful. As sure as he has “all power in heaven and earth,” so sure the apostolic commission is now in the world, and will continue “to the end.”

But we are sometimes called upon for historical evidence of this important fact; and I think there is evidence sufficient for every candid and intelligent mind.

St. Irenæus wrote about the year A. D. 140 or 150, and was one of the best and most learn-

ed men in the primitive church. He says, “We can enumerate those, who were appointed by the Apostles, Bishops in the churches, and were their successors, even to our times. But seeing it would be long to enumerate the successions of all the churches; by pointing out the tradition of the greatest church, founded by Peter and Paul (at Rome,) we confound the gainsayers.—The blessed Apostles delivered to Linus the bishopric to govern that church;” (St. Peter the first, Linus the second.) “After him, in the third place, Clement;” and so he names on to Eleutherus, who was Bishop in his own time, as he says, “in the twelfth place from the Apostles.” He then remarks, “By this ordination and succession the tradition from the Apostles and the doctrine of the truth has come even to us.” He thus mentions by name twelve Bishops, who had succeeded one another in that church, and intimates, that all the churches had similar successions. This was written about the year 140 or 150; and it can be well ascertained, that the order of Bishops prevailed through the church from that time forward.

Eusebius wrote about the year 325, and was the best historian in the primitive church. He gives us lists of the Bishops that succeeded each other down to his time in the four principal churches, viz: Jerusalem, Antioch, Alexandria, Rome, with the name of an Apostle, I think, at the head of each list; and this he did, as he says, “to preserve from oblivion the successions of the most illustrious Apostles in those churches which are still famous and renowned.” He also gives a large account of the great council, which met at Nice in Asia, nearly opposite Constantinople, and which he attended himself, not long before he published his history; when, as he says, “The heads of all the churches throughout Europe, Lybia and Asia were gathered together.” He adds, “In this assembly there was a multitude of Bishops, exceeding 250; but the number of Presbyters, and Deacons and others could not be ascertained.” Here then we have positive testimony that there had been a succession of Bishops in the various parts of the christian church from the Apostles' time to that great council; and as none but Bishops were allowed to ordain, the succession to that time is sufficiently proved. From that time forward, until past the year 1500, the whole church was under the superintendence of Bishops; probably seven eighths of it has so continued to this day; and great care has been taken that all the ordinations should be regular.

A writer of some note, about the year 380, says, “Christ decreed that every church should be governed by one Bishop.” By church he means the christians in a city and neighboring country, associated together. For he tells us again, “that in a community there is but one

Bishop, but may be several Presbyters and Deacons, for the several congregations.” About the same time St. Jerome, who was only a presbyter, speaking of Bishops, said, “they are all successors of the Apostles;” and he further plainly declared, that no one but a Bishop might ordain. In the same year Dracontius declined the office of a Bishop; and the great Athanasius wrote to him, that “since the government of the church by Bishops was instituted according to Christ's direction, by refusing to be a Bishop he would despise our Saviour, who ordained the office.” How different was the disposition of the presbyter Aetius, who, being disappointed of the office of Bishop, presumed to perform an ordination without it,—the first instance of the kind named in ancient history,—and for that act was excommunicated as “a heretic full of folly and madness!”

About the year 400, the celebrated Chrysostom, Bishop of Constantinople, used this language.—“There is no great difference between Bishops and Presbyters; the Bishops excel only in the laying on of hands,” only in ordination and confirmation.—A few years later, Theodoret, the historian, speaking of St. Paul's language to Timothy, says, “Those whom we now call Bishops were then called Apostles.—But in process of time the name of Apostle was left to those who were truly Apostles, and the rest, who had formerly the name of Apostles were styled Bishops.”

Long before this, however,—in the days of the Apostles or soon after,—the gospel was preached in Britain, and the church organized with Bishops and clergy. Indeed it appears that one or more Bishops, and probably some other clergymen, from that country, attended the council of Nice, about A. D. 325. About a century later, Bishop Austin came over from France or Italy, settled in Canterbury, and proposed to be archbishop over the whole church. He was, for a while, opposed by the other Bishops; but by the aid of the Roman government he at length succeeded. And from him, there is a record of a regular succession of Bishops in Canterbury down to the present time. From that succession our own order, in this country, is derived. Considering then how our Lord's promise to his Apostles is illustrated by the history of the christian church, we have no reason to doubt that he has thus far preserved the Apostolic order, and that he will preserve it to the end.

It will here be admitted that a shade of popery extended, for some centuries, over the church in Britain; but it never interrupted the episcopal succession, which always continued on, by regular ordination, from one Bishop to another. Indeed through the whole reign of popery there was generally a large portion of real piety among the clergy and people of that church.

insomuch that as soon as the civil government favored a reform, the whole body threw off the papal yoke and organized their system of worship and ordinances according to the pure principles of the gospel. Was the Priesthood then destroyed, because for a time it had been held under foreign bondage? Was Aaron degraded, because of the golden calf? Were his sons excluded from their title, because their father had been guilty of idolatry? Or were the descendants of Levi ever rejected from their office, on account of the corruptions, which at times prevailed so much among them? No; nothing of the kind was ever proposed in the Jewish church through the whole period of its continuance. Even at the time of our Lord's coming, the good old Zacharias was allowed to minister at the altar in the order of his course; and doubtless others were indulged in the same privilege, even though they or some of their ancestors might have been unworthy men. So Bishop Cranmer, and his pious associates in the reformation, were not excluded from their offices on account of former corruptions in the church; and it would have been as impious to exclude them, and substitute a different order, as it was for Korah and his company to rise up against the priesthood of Aaron, (Numbers 16,) or for king Uzziah to go into the temple, and exercise the priest's office, (II Chron. 26: 16.) Even an excommunication from the Pope could be of no avail against the English Bishops; for he was no more than a Bishop, and of course had no more right to excommunicate them, than they had to excommunicate him.

But has not the English Government meddled with the appointments, and thus injured the succession? The case is plainly this.—Whatever of the kind in this country is done by the people, in that country is done by the government. Here the people elect their Bishop and appoint him his diocese and support; there the government do all these things. But neither the people here, nor the government there, have anything to do with his ordination;—which is, and ever has been, done by Bishops alone. And though a King should drive a Bishop from his diocese, and another King should commission him to another diocese, it would have no effect upon the validity of his office.—If the Bishops confer the office by ordination, it is valid; if not, no King or people can supply the deficiency. And though the British government passed a law, after our revolution, directing their Bishops to ordain three for the U. States; the ordination was nothing, more or less, than if it had been done without any such direction. A writer soon after the Apostles said, "There is no one who does not know that our Lord did constitute Bishops in the churches; before he left the world, he took the Apostles and ordained them Bishops." The ministerial office is a positive institution, as much as baptism and the Lord's supper. And though people may be pious without either of them, and have the privilege of public worship and instruction; yet they cannot "walk in all the commandments and ordinances of the Lord."

By way of improvement now, the writer would suggest to his clerical Brethren the propriety of giving their people adequate instruction upon this subject. It appears indeed assuming and arrogant, and of course is un-

pleasant, to contend for our own form of ministry, as being more regular than others about us; so we are inclined to neglect it, and a plausible excuse for that neglect is, that vital piety is so supremely important, as justly to occupy all our public ministrations, and leave no time for subjects of outward order. But it is hoped we do not neglect discoursing upon the christian sacraments on that pretence: and as the christian ministry is a divine institution, and is necessary in order to constitute regular sacraments; so we should occasionally exhibit its claims before our people, as a part of the counsel of God, and as a matter of real importance. Aaron did not forego his claims out of respect to Korah and his numerous adherents; Uzziah's priests did not look on in silence, and see even their sovereign intrude upon their office, nor should the christian minister see the order of the church infringed, without warning the ignorant and unwary against the evil. Especially in these times, when schism upon schism is distracting the protestant world, we should use all reasonable exertions to vindicate and preserve that primitive order, which has been transmitted down to our care, and for our benefit. The writer, during a long term in the ministry, has generally, as often as once a year discoursed publicly upon this subject, and now believes, that if he had done it more frequently, he might have been more useful to the christian world.

This subject may also be urged upon the consideration of people in general. If there is such a sin as schism,—breaking off from the original body of the christian church, and setting up a religious society separate and independent of it, that sin has been most awfully and extensively committed within two or three centuries past. Ministers of the lower orders have separated, and drawn away people after them, and performed ordinations among themselves, contrary to the uniform practice of the primitive church. Also, presumptuous men, without any ordination at all, have administered ordinances, ordained others, and thus fabricated a church and ministry entirely by their own hands. And, what appears worse, though no worse in reality,—others are engaged in administering ordinances from sabbath to sabbath, without any ordination, or any pretensions to a ministerial commission. All these are active and industrious in making proselytes from the primitive orders and in extending and perpetuating their own irregular organizations. People then, who have any respect for the Apostolical succession, so providentially preserved,—or have any wish that the church should be one, as originally constituted, should examine into the subject, and not be deluded by the vain pretence, that a church and ministry devised by men, are as valid as those, which were instituted by Christ, and have descended down from the Apostles. All should search into the origin and claims of the different denominations that come in their way and should attach themselves to some one, that is legitimately descended from the original body. True, indeed, the gospel is more important than outward order; the gospel without any ordinances at all, is preferable to the church without the gospel. But where both can be enjoyed together,—a regular branch

of the primitive church, with worship and ordinances conformed to the primitive standard, there the people should be found, and there they should abide, with true penitence for sin, humble trust in the Saviour, fervent love to God, and a faithful performance of every christian duty.

SENEX.

HONORING THE SPIRIT IN THE PUBLIC WORK OF THE MINISTRY.

NO. II.

There are other reasons for the clear and forcible exhibition of the doctrinal truths of Christianity, beside the simple fact that they are revealed. We believe that such an exhibition is obligatory, not only because it is essential to the declaring of "the whole counsel of God," but also because it will have a powerful influence in counteracting any tendency which may exist, either in the preacher or his congregation, to the heresies of the day.—These heresies may be classed under three great heads. Neology, Socinianism and Romanism. To all three of these the distinct honoring of the Holy Spirit, in the exhibition of the nature and necessity of His peculiar offices in human redemption, is peculiarly unfavorable.

Neology denies the existence of any thing supernatural in religion. It seeks to explain away its miracles by attributing them to natural though hidden causes. While it professes the highest reverence for revelation, it would reduce it to the level of human composition. Its marvelous events, it would represent as ordinary history adorned and magnified by the fertility of an oriental imagination. It seeks to reduce every thing there to the narrow and imperfect standard of human reason, and will admit nothing into its creed but what that reason can discover and comprehend. It recognizes no infallible inspiration in the word of truth; and in its effects upon the heart and life of those who receive it, it perceives nothing but a reform of life, made in conformity to the principles of duty it contains. In short it seeks to despoil the Bible, and our Holy religion, of all which lifts the one above a human composition, the other above a mere system of Philosophy. It would deprive them of all that is Spiritual and Divine, all that constitute their life and power, and leave them like the classics and the Philosophy of Greece and Rome, beautiful but silent and lifeless creations.

Our readers may suppose that a system, which when thus plainly depicted, seems such rank infidelity, can find but little favor with either a Christian people or a Christian pastor. And we believe indeed, that if it presented itself in its true colors, it would secure its own rejection with every man of true piety of heart. But coming as it does, pleading the authority of great and learned names, clothed in all the paraphernalia of a false grammatical and exegetical system, and advancing its claims first to one point, and then another, it steals unawares into the theology of even good and worthy men. And when it once gets a foot hold, it is too agreeable to the arrogance of the human intellect, to be easily dispelled.

But we believe that the distinct honoring of the Holy Spirit, in the ways mentioned in our former article, would prove a powerful antidote to this form of heresy. Such preaching meets

the neologist, with the constant affirmation and proof of that which he would deny. It points constantly to the fact that our religion is Spiritual. It declares that the divine volume is not the product of man's reason, but was given and inspired by the third Person of the ever blessed Trinity. It teaches that, the same Eternal and Mighty Spirit, accompanies this His word and gives it power upon the heart; that unseen indeed, but ever present and felt and recognized by the humble and the contrite, he is ever striving with men, to bring them to God. It asserts that His blessed influences upon the heart and life, produce a deeper and a mightier change than that of the external conduct merely; a change, so great and so peculiar that he who has not felt it, can form no conception of it. Thus it bids man lay aside the pride of intellect, and humbly seek of Him, that knowledge of His word, which can alone spring from the heartfelt experience of His power. Thus, by constantly recognizing the existence and necessity of a Spiritual and Supernatural power throughout all our religion, it would raise an impassable barrier to the chilling influences of neology.

Again, we believe that such preaching would exert a powerful influence against *Socinianism*. This form of false doctrine consists, not merely in the denial of the Divinity of the Man Christ Jesus, and with it, of the doctrine of the atonement: it denies entirely any distinction of persons in the Divine Essence. And hence its professors are bound to deny the distinct personality of the Holy Spirit, equally with the Divinity of the Son. And so essential is the maintaining of both these points to their theory, that if either be yielded, or carried against them, the whole system falls to the ground.—Now in demonstrating that portion of the doctrine of the Trinity which has respect to the Holy Spirit, we have this advantage. The divine nature of that, whatsoever it be, which is called the Holy Spirit in Scripture, is granted by our opponents. All that devolves upon us is to show that this which is designated by this name is a *person*, endowed with as distinct personal attributes, as He who is called God the Father. And this would be done constantly and without the necessity of formal proof, by that preaching which duly recognized the Holy Spirit's presence and active agency in all things pertaining to religion.

But how little does this vital truth, so important in this connection, seem to be realized in the ordinary manner in which even evangelical men speak of the Spirit of Grace. We are told of the necessity indeed of a Divine power to change the heart. But how seldom are we led to recognize in this change the gracious and sovereign workings of God himself—God the Holy Ghost. "His grace is spoken of," says Philip, writing on this subject, "as a power.—The Father's promise of the Spirit, or the Son's gift of the Spirit, rather than the grace and glory of the Spirit himself, is most relied on and rejoiced in by believers in general." In short, the tendency is to speak and to think of the Blessed Spirit as if He were in reality what the Socinian would have us to believe him to be, only a name for the Divine influence of the Father. But let this mode of speaking be changed; let the spirit be distinctly honored, and

this part of Socinian doctrine can never gain an entrance among us. Nay, we wonder that some of the highly gifted advocates of Trinitarian doctrine, have not seized upon the point, the Divinity and personality of the Holy Spirit—admitted as the first is by all, and capable as the second is of the fullest proof—and made them not only the means of manly defence, but the weapons of vigorous and unexpected attack.

But we hasten to observe that such preaching as we are advocating would be scarcely less beneficial as an antagonist to *Romanism*. This system of error in whatever form it may appear, whether it be robed in all the pomp and circumstance which Popery gathers round it, or be found in all its naked deformity as the ever-present spirit of American Campbellism, or issuing from the learned halls of Oxford; whatever, we say, be its form, it signally dishonors the Holy Spirit. One great feature of this giant error is the undue and superstitious exaltation of the Sacraments. It would have us believe, that these ordinances have in themselves sanctifying and regenerating power; that the bare partaking of them, infuses holiness and purity into the soul. Here, then, they rob the Holy Spirit of his own peculiar office of Sanctifier. They either lose sight of Him altogether, or they blasphemously make all his precious influences dependent, for their exercise, on the "opus operantum," or, it may be, the "ill-mumbled mass" of the priest, or the hurried and universal administration of Baptism by any who may be appointed to that ministry.

But with such error as this, the distinct honoring of the Holy Spirit is highly inconsistent. He who pointedly and distinctly refers to the Holy Spirit as the source and author of all sanctification; who recognizes in the regeneration of fallen man, the gracious and sovereign working of God himself; cannot easily be led to attribute any divine force and efficacy to the Sacraments, simply and in themselves considered.

Nor would the effect be less salutary in its bearing on the great error with regard to justification. This grows out of the above, and consists mainly in confounding justification with sanctification. This, however, we believe can only be done where confused ideas are entertained with regard to the nature and source of the latter. Let it but be maintained, that the regenerating and renewing influences come to man from the Holy Spirit, that He imparts them all of His own free mercy and grace in consequence of the place He has chosen from all eternity in the covenant of redemption, and that they are given only to those who by faith in Christ are partakers of the promises of that covenant—and this difficulty vanishes. In short, in doctrinal preaching, let but this distinction be clearly set forth, viz: that we are justified through faith in Christ, and sanctified by the Holy Ghost, and the very groundwork of *Romanism* is overturned.

As a means then of preserving the integrity and soundness of Christian doctrine, the honoring the Holy Spirit in the Public Work of the Ministry seems to be of great importance.

(To be Continued.)

Knowledge is necessary to the perception of ignorance.

A man's affection is often his affliction.

THE GARNER.

A NEW YEAR'S WISH.

My wish for all my friends, on this day of good wishes, I would thus express:—"My heart's desire and prayer to God for you all is, that you may be saved. The Lord direct your hearts into the love of God, and into the patient waiting for Christ; and the Lord make you to increase and abound in love one toward another, and toward all men, to the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ, with all his saints."

THE CHRISTIAN'S LIFE-BOAT.

BY MISS AGNES STRICKLAND.

When guilt's dread delusion and Passion's control
Assail the frail bark of the tempest-tost soul,
And Pleasure's gay convoy is scattered and gone,
And she drifts o'er the wild waves, deserted and lone;—

What power can preserve her from wreck, while within,
She shrinks from her burden of sorrow and sin,
As the lightnings of conscience reveal her dark path
Towards the gulfs of destruction and billows of wrath;

Nay, fear not, O vessel! though tempests deform
The vexed ocean of life, there's a hope midst the storm;
The life-boat of mercy unpurchased and free,
An ark of salvation for lost ones like thee.

In that life-boat, the sinner from endless despair
Finds a refuge, and Christians repose from their care;
For its charter the love of a Saviour is given—
Its passport is Faith, and its harbor is Heaven!

The Christian's burden is like the wings of a bird, which she carries, yet they support her in her flight to heaven.

That which satisfies the righteousness of God, may well satisfy the alarmed and afflicted conscience of the sinner.

Consistency in a Christian minister is mighty eloquence.

Prayer is nothing without earnestness and resolution. How can we expect that God should regard supplications, with which we are unaffected ourselves.

If the arrow of prayer is to enter heaven, we must draw it from a soul full before.

That religion which leads the soul to God, must be right.

The work of heaven should be done in the spirit of heaven.

Religion is a most cheerful and happy thing to *practice*, but a most sad and melancholy thing to *neglect*. The government of God in the soul is a government which *regulates*, but does not *enslave*.

There are *three lights of nature of grace*, and of *glory*. One great difficulty, that of the wicked's prosperity, which so perplexed Job, Daniel, &c., gives way to a single ray of evangelical light, which reveals a future life of reward and punishment—as the light of grace clears up difficulties which the light of nature could not, so will the light of glory clear up such as the light of grace cannot.

The experience of almost six thousand years hath testified the incompetency of every worldly thing to make men happy. But the practice and course of the world are such as if this were some late and sure experiment which (for curiosity) every one must be trying over again. Every age renews the inquiry after an earthly felicity.

Love is the *diamond* among the jewels of the believer's breastplate. The other graces shine like the precious stones of nature, with their own peculiar lustre and various hues, but the diamond is *white* uniting all the colors.

Cruelty is too great an epicure to devour her food at once, but mumbles it to prolong her pleasure.

OBSERVER AND JOURNAL.

THE PULPIT, THE PEN, AND THE PRESS.

GAMBIER, SATURDAY, JANUARY 4, 1840.

THE NEW YEAR.—We write on the first day of the new year, 1840—most cordially offering our readers the compliments and good wishes of the season, and imploring for them the richest blessings of providence and grace during the year.

We have no design of stringing together paragraphs of pious common-places merely to make out a New-Year's article, lest our readers on the opening of this number, should be disappointed.—Nor do we affect to say any thing new or striking upon the circumstance of the beginning of the year. It is, however, to us, and we hope it is also to our readers, a season of peculiarly solemn and grateful interest. No day in the whole year brings along with it considerations which impress us with a deeper awe, or fill us with more grateful and solemn joyfulness; and we can truly say none, which more disposes us to faithful self-examination and earnest prayer that our strength may be as our day is.

Standing upon the threshold of the new year, we say to ourselves, "we know not what a day," much less a year "may bring forth." With what simplicity of faith therefore, ought we to commend ourselves and the works of our hands, and every purpose we form of more faithful service, to the blessing of Him who knoweth the end from the beginning, and without whom nothing is strong, nothing is holy.

The commencement of a new year is not only a stand-point from which we may survey the past—with humiliation for lack of faithful service, and penitence for our sins,—and with fervent gratitude to God for the mercies with which he has continued to crown our lives—blessing us with all spiritual blessings in Christ Jesus,—it is a point most favorable to a thorough scrutiny of our motives and habits of thinking and acting.—What are we doing for the glory of God and the promotion of the happiness of our fellow men?—In this selfish world, in which all seek their own, not the things which are Jesus Christ's, have we too become selfish? Have our high purposes of so living that we may secure to ourselves the largest amount of happiness millions of ages hence—and most effectually promote the glory of God and the happiness of our fellow men through eternity, become so depressed and narrowed down by the ruling spirit of this world, that we find our minds stimulated only by motives of a wordly sort?—Have we so soon forgotten that we are not our own? Have our ardent aspirations after likeness to the divine image, and assimilation to the divine nature, become so chilled, that we find ourselves chained down to pursuits and aims proper only for earth-worms?—Let us, dear readers, at the beginning of this year, re-cast and re-model if necessary, our plans and purposes of living, and be sure that they are worthy our immortal nature and the destiny and duty of redeemed men.

CONVERSION OF THE JEWS.—During the last quarter of a century, no less than three thousand Jews have publicly professed Christianity, and forty-three are now zealously engaged in preaching to their brethren, upon whose hearts "the veil remaineth untaken away," the faith which they once destroyed.

EPISCOPAL SUCCESSION UNBROKEN.—The leading original article on our first page may be thought too long by some of our readers, and its subject one which has been already exhausted, both in Church history and Church controversy. Those of our readers who happen to have little of the instinctive sentiment of veneration and less Church principle—if we have any such—will the more readily pardon us for the publication of the paper of "Senex," and unite with us in our estimate of its value, when we inform them that the pious and excellent writer has never been suspected of approaching any very high points of Churchmanship. The views embodied in this article are the result of enquiries patiently and faithfully continued during a long and useful ministry, and have, we believe, the sanction of his maturest judgment.

ORIGINAL POETRY.—We seldom publish original poetical contributions, for the simple reason that we very seldom have the productions of true poetical genius at our command. Third or fourth rate verses are shocking, and to seem to call such contributions poetry by putting them in print, as some of our respectable contemporaries are pleased to do, reckoning it a special merit that they are original, is still more shocking to true poetical taste. If any of our readers think the absence of such original poetry written for the *Observer and Journal*, a defect in our paper, we have it in our power at any time to delight them with the reading of quires of neatly written manuscript which has all the requisites of blank verses [exceeding blank] and of rhyme—but of genuine poetry, none. We seldom therefore inflict any thing upon our readers in this way. We beg however, to ask of those of them who are able in this prosaic world, to preserve any freshness of feeling, or any relish for the spirit of true poetry, to look at whatever we publish under that general designation. They will usually find such as is both worth reading and preserving, and seldom we apprehend, that which has lost its freshness by having gone "the rounds of the papers."

Our prose selections, we trust, will also be thought worth an attentive reading. Most of them will be found to be from sources not readily accessible to the great majority of our readers—and from writers living or dead, of established reputation.

Our readers will have discovered that it is not our object to fill a weekly sheet with a given amount of printed matter, but that our columns shall so far as in us lies speak that which is good to the use of edifying.

•• We rejoice to see in so leading and influential a print as the *Philadelphia Saturday Evening Post*, the following manly and christian-like declaration in regard to the demoralizing tendency of theatrical representations,—and the staunch and noble position which that paper has assumed in regard to them. When will the conductors of our western papers have independence and principle enough to shake their hands from holding the bribes offered by the managers of these schools of profligacy and misery, and refuse either to admit their alluring and lying advertisements, or to notice them except in censure? The following is the manly language of the *Post*:

"We are opposed to Theatres. We consider them as the most fruitful source of crime, profligacy and misery, to be found in our great cities, and we have resolved that our influence shall be exert-

ed against them. *They shall never be noticed in this paper, but for the purpose of censure.* We believe that in management they are so radically wrong, that nothing good can be said of them with truth and justice; we shall not, therefore, prostitute our columns to uphold them."

THE METROPOLITAN PULPIT, or Sketches of the most popular Preachers in London. By the author of "Random Recollections," "the Great Metropolis" "Travels in Town" &c. &c. New York: D. Appleton & Co. 1839, 12mo. pp. 416.

This is a volume of third rate religious gossip by an adept in "random recollections" and desultory "travels in town." And yet as things go, it is a very readable book, and in spite of its unprofitable and unedifying character, is no doubt spoken of in certain circles as "a most interesting work." We do not however greatly envy the tastes, or habit of mind and heart, that could prompt the writer to produce it, or that would make it to readers, a very acceptable production. From the violation of all delicacy and we might almost add, of all principle, in making popular living preachers the *materiel* out of which to get up a book of this sort, the sketches themselves are in most instances, clumsily written,—evidently without either the ability justly to discriminate, or the power to delineate, character.

We know of no Sunday employment less worthy of respect than that of going from "conventicle to conventicle" and from church to church "about town," for the purpose of hearing and describing for the press, "popular preachers." The writer who can do it without compunction is fit only to conduct a Sunday newspaper—and ought to receive the severest reprehension of all serious and right-thinking minds.

The author of this work has given his readers a few sketches of characters who are proper subjects of the history of the christian pulpit. But these bear a very small proportion to those who are still actively engaged in their master's service—the sanctity of whose public ministrations, and private life he has violated for the purpose of making a brisk-selling book.

Since, however, there are many reprints of worse English books, and many worse originals produced among ourselves, we have no objection to giving the American publishers all the advantage of our most uncompromising reprehension of the *apparent* motives of the writer, and our very "faint praise" of here and there a sketch which may be said to be tolerable.

Let the youthful reader who may have been betrayed into something like admiration of some of these sketches, compare the vague twaddle of the great majority of them, with the powerful and masterly discrimination and graphic and truthful delineation of character, evident in every page of Lord Brougham's *Historical Sketches of the Statesmen of the times of George III.* (second series.)

We must not in justice omit to say of the *METROPOLITAN PULPIT*, that it is a very neat and attractive volume in the prettiest muslin binding—and likely enough on this very account, to find its way to almost every centre table that may still happen, in spite of the authority of good taste and the usages of good society at this present writing, to groan under a display of muslin and gilt books.—We beg that we may not be understood to un-

dervalue the popular parlor-learning of these times!

We have marked several passages of the Metropolitan Pulpit—which we think no wise worth of occupying the time of our readers.

DICTIONARY OF THE CHURCH, containing an exposition of the Terms, Phrases and Subjects connected with the external order, Sacraments, Worship and usages of the Protestant Episcopal Church in the United States. By the Rev. Wm. Staunton, New York. Sherman & Trevel, 1839. 12mo pp. 473.

"If sound learning, without pedantry, a frank avowal, and staunch maintenance of principle, without bigotry, and a clear, consistent statement of views too often vilified because they are misunderstood, and undervalued, because they are not comprehended; if to have made the standards of his church more valuable to those who receive them, and more accessible to those who are ignorant concerning them, and to have furnished their history and commentary, without the tediousness of the one or the dullness of the other; if to have embodied in a few pages, and sometimes lines, the spirit of the works of Hooker, Barrow, Comber, Bingham and Palmer; if to have mingled without confusion, antiquarian lore and modern observation, theoretical discussion and practical directions, historical research and apologetic arguments; if these entitle an author to praise, then it is richly deserved at our hands by Mr. Staunton. Let the reader buy the book for himself and another for his neighbor, and after reading and consultation, give a different verdict if he can."—*New York Review*.

We know not what practised noticer of new books, made to order the above laudatory paragraph, but surely, he must have indited it *capite obstipito*. We do not mean to say that the work of Mr. Staunton is not a very well written book. It is in our view an exceedingly well written and valuable work, and reflects great credit upon the ability and research of the author. It is, however, so defective and erroneous as an authority, upon certain points which involve christian doctrine as well as usage, that we should be sorry to see it adopted and confided in, according to the unmeasured language which we have quoted above. A second edition has already been issued at New York, "enlarged and improved by the author," and we are not without the hope that the improvements may be in the very articles which so much needed improvement. We forbear taking special exceptions till we shall have a copy of the new edition sent us. In the mean time, we take great pleasure in doing the fullest justice to the general ability of the work, and commending it,—that is if as we hope, the second edition is without the blemishes and defects we have in mind,—to the attention of our readers. The work may be found at Mr. Whiting's, Columbus, and we believe at most of the principal booksellers of the West.

THE JUBILEE OF THE CONSTITUTION.—A discourse delivered at the request of the New York Historical Society, in the City of New York, on Tuesday the 30th of April, 1839, being the fiftieth Anniversary of the Inauguration of George Washington as President of the United States, Thursday, the 30th of April, 1789. By JOHN QUINCY ADAMS. New York: Samuel Colman. 1839. 8vo. pp. 120.

This is a noble production of one of the first scholars and Statesmen of our time. The 'old man eloquent' who penned it, and pronounced it on the semi-centennial anniversary of Washington's

inauguration, has given to the archives of the New York Historical Society a document which will be referred to as authentic and authoritative history, when the crude historical compends of these our times shall have been forgotten. We speak in truth and soberness. The outline of our Colonial-confederate, and Constitutional, history, is embodied in these 120 pages, with a fidelity and statesman-like sagacity and power, which we have no where else seen. We recommend it most earnestly to the scholar who would study aright the organic principles of our government—and make himself master of the history of opinion and principles, during a period fruitful in the production of great minds and heroic achievement;—we commend it to the patient and reverential study of the political scientist,—and to the quiet christian citizen, who, in order to discharge with fidelity the duties of citizenship, should understand the genius and spirit of the government under which he lives—and be in some sort familiar with its history and get his exposition of its principles and constitutional powers from a source entitled to his respect and confidence.

For our copy of this Historical Discourse we are indebted to the obliging attentions of a friend. We believe, however, Mr. Whiting has a few copies of it.

ORIGINAL MATTER.—We stated in our last number, that it is our design to occupy more space with fresh original communications. These will usually hereafter be assigned to the first and second pages, under the leading head of ORIGINAL MATTER, and leaded to distinguish it further from selected matter. We hope to be able during the present year to devote a more considerable portion of time and attention to the Editorial department, and with the valuable cooperation which has been obligingly pledged in sustaining the head of Original Matter, we hope to enrich our columns with many articles of permanent value. The present form of the paper being less ephemeral and more likely to be preserved, we hope may offer an additional inducement to our correspondents, to offer us the aid of their pens.

* * Does it occur to our subscribers who are allowing the period fixed by the published terms of the Observer and Journal, to pass without making their payment in advance for the 10th vol. that almost all the expenses of the publication, as for paper, printing &c. require money in hand? We respectfully request of all, both near and remote, to make payment for the present volume in advance.

Our delinquent subscribers we beg to refer to the last three numbers—only repeating our most earnest request that they will consider that a debt for a Religious paper is not only a debt of honor and equity, but of sacred religious obligation.

No Eastern Mails have been received since the publication of our last number. Snow is said to have fallen to the depth of 6 or 8 feet upon the mountains.

In the absence of fresh intelligence our secular column is omitted the present week.

QUESTIONS ON THE FIRST LESSON.—Our readers will have observed in our last number, and in our paper of to-day, the commencement of a series of Bible Questions. These are designed chiefly for the use of Bible Classes, and for the aid of parents in the Biblical instruction of their families.

RELIGIOUS INTELLIGENCE.

CLERICAL CHANGES.—The Rev. N. T. Brent, who has been for some time officiating in St. Paul's Church, Philadelphia, has been called to an Episcopal Parish recently organized in Charlestown, Mass. His connexion with St. Paul's Church ceased on the 29th ult. with a view to an immediate entrance on the duties of his new charge.

The Rev. William G. Heyer, late a Presbyterian under the jurisdiction of the Missionary Bishop for Missouri, &c. having laid before the Bishop of New York a letter of dismission from the said Missionary Bishop, and been there received, has changed accordingly his canonical residence.

The Rev. William Walton, Deacon, having removed into the diocese of New York with a letter of dismission from that of Western New York, and been there received, has changed accordingly his canonical residence.

The Rev. Louis Jansen has been received into the diocese of New York, upon letters of dismission from Bishop Griswold.

CONFIRMATIONS.—Bishop Meade, of Virginia, has recently visited Buchanan, Fincastle, and the brick church in Botetourt; preaching and confirming. While in Fincastle he consecrated a new and neat brick church. In Bedford he preached at four places recently occupied by the Rev. Mr. Cobbs, holding a confirmation in each place. On Saturday and Sunday, the last of November and first of December, he officiated in Lynchburg, where the Rev. Mr. Atkinson now ministers. On Sunday eighteen persons were confirmed and the Lord's Supper administered.

The Lord Bishop of Toronto has done more for the cause of education in Upper Canada than any other individual. In this assertion we are very sure, says the Church, we shall be sustained by the honest and impartial verdict of the country.

CATECHETICAL.

QUESTIONS FOR THE FIRST LESSON OF THE MORNING SERVICE.

THE SECOND SUNDAY AFTER CHRISTMAS.

1. What is this Sunday called?
 2. Where do you find the Psalms for this day?
 3. Where is the First Lesson for Morning Service?
- The Prophet predicts the success of Cyrus, and the vain attempt of the nations to impede his progress, 1—7. He encourages the seed of Abraham not to fear, 8—16. As God would deliver them, and furnish every thing necessary for their safety and comfort in their passage home through the desert, 17—20. He celebrates the prescience of God, 21—29, who alone could declare the time, the place, the parentage, and the name of Cyrus their deliverer; said in v. 2, to come from the east, because his father was a Persian; and, v. 25, to come from the north, because his mother was a Mede. Through the whole chapter the Prophet looks to Christ.
4. What does the Prophet predict, v. 1—7.
 5. In v. 1, does Jehovah call upon the idolatrous Gentiles to strengthen themselves and prepare for controversy?
 6. Who is intended, v. 2, by the righteous man, and why so called? Isa. xiv. 1, 13.
 7. Did Cyrus understand that God intended by him to effect the return of his people? Ezra i. 1—3.
 8. What are the Medes called who served under Cyrus? And why are they so called? Isa. xlii. 3, 17.
 9. Why is Cyrus compared to a ravenous bird from the east? Isa. xlii. 11.
 10. Why is Cyrus said to come from the east? v. 2.
 11. Why is he said to come from the north? v. 25.
 12. How long before the event was the prediction now given.
 13. What is meant by the mountains and hills? v. 15.
 14. What is intended by the promises, v. 17—20?
 15. Is the challenge in v. 1, renewed in v. 21?
 16. What are idols and idolaters called upon to do, which at the same time they cannot do? v. 22, 23, 26.
 17. What are the former things? Are they things past, or those future things which are nearest at hand?
 18. Does v. 23 intimate that the cause of idolatry is utterly indefensible?
- N. B. Many suppose that Abraham is intended, v. 2, by the righteous man from the east; and that his ruling over kings, &c., refers to his conquest over the confederated kings, Gen. xiv.: and to the conquest of his posterity over the devoted and idolatrous Canaanites, &c.—Questions therefore, if deemed proper, may be proposed in reference to this interpretation.

MISCELLANEOUS.

SONG OF THE HUSSITES.

BY THE HON. AND REV. BAPTIST W. NOEL, M. A.

He is dead! but his spirit lives on,
In the quenchless devotion we feel;
And think not, ye despots, we'll turn at your frown,
Or quail at your sagot and steel.
Ye thought to extinguish his name,
When ye doomed him to death and despair,
When ye laughed as he writh'd in the conquering flame,
And ye drown'd with your curses his prayer.
But he's gone, as a glorious conqueror home,
And his name shall be hallow'd through ages to come.

Oh! shame on you, worst of your race!
Though you glitter in purple and gold;
Though you hide, by a smiling and sanctified face,
The hearts that are wicked and cold.
Though you serve at the altar of God—
Though loudly your thunders are hurl'd,
And long in your pride have ye scornfully trod
On the neck of a prostrated world,—
Yet millions are learning their rights to discuss,
And heroes shall rise from the ashes of Huss.

How pale and how feeble he lay
In thy desolate vaults, Gottleben!
Shut out from the heart-cheering light of the day;
And driven from the converse of men.
In darkness, in hunger, and pain,
Which the haughtiest spirit can break,
He was linked to the wall by the riveted chain,
And he looked for the torturing stake;
Yet he soared like an eagle away from his care,
And triumph'd where others would sink in despair.

Who are these in their splendor and state
Have come to the gloomy abode,
With accents of honey, and feelings of hate,
They would tempt him away from his God.
As soon might yon glorious sun
At their word from his circuit be driven;
For his conscience approv'd the career he had run,—
His heart was already in heaven.
And Dr Culum and Dr Dena supported his faith,
And bade him be constant in trial and death.

The Saviour stood by him in pain,
Nor left him in sorrow forlorn;
And mitred blasphemers and monarchs in vain
Heaped on him their hatred and scorn.
He was meek as the innocent child,
He was firm as the storm-stricken rock,
And so humbly he prayed, and so gently he smiled,
And so sweet were the words that he spoke,
That the murderous keepers who guarded their prey,
Could weep for the man they were marshall'd to slay.

How the murderous hierarchs swarml'd!
Their hatred how fierce and how bent
For their ill-gotten honors and empire alarmed,
Should the Gospel be known among men;
Then the prelate of G'nesse would rehearse
Their devotions, to sanctify crime;
There Lodi was uttering his impotent curse,
And they chanted the holiest hymn,
And they loaded the saint with derision and shame,
When bound to the stake and consumed in the flame.

He is gone to the land of the blessed,
But the men who kindled his pile—
Those priestly usurpers by monarchs caressed—
If they turn not from malice and guile,
They shall have men's perpetual hate,
God will turn a deaf ear to their prayer;
False friends of the church, proud foes of the state,
They shall die in blaspheming despair.
And the curses they breathe round his funeral pyre
Shall return on their hearts like a torrent of fire!

We have steel in our hearts and our hands,—
We are thousands that fear not to die,—
We will faithfully keep to his latest commands,
And will follow his path to the sky!
Let them hunt us like hares on the heath—
Let them fasten our limbs to the stake—

Our Saviour for us did endure to the death,
And we can endure for his sake.
Let them do what they will to our children and us,
They shall know that we dare to be martyrs with Huss!

^sThe followers of Huss maintained the right of defensive war for religion. It is not meant to defend that doctrine here.

THE TELESCOPE.

BY THOMAS DICK, LL. D.

We might be apt to think, on a slight view of the matter, that there can be no immediate relation between the grinding and polishing of an optic glass, and fitting two or more of them in a tube, and—the enlargement of our views of the operation of the Eternal Mind. Yet the connection between these two objects, and the dependence of the latter upon the former, can be fairly demonstrated.—The son of a spectacle-maker of Middleburg in Holland, happening to amuse himself in his father's shop, by holding two glasses between his finger and his thumb, and varying their distance, perceived the weathercock of the church spire opposite to him, much larger than ordinary, and apparently much nearer and turned upside down. This new wonder exercised the amazement of the father; he adjusted two glasses on a board rendering them moveable at pleasure; and thus formed the first rude imitation of a perspective glass, by which distant objects are brought near to view. Galileo, a philosopher of Tuscany, hearing of the invention, set his mind to work, in order to bring it to perfection. He fixed his glasses at the end of long organ pipes, and constructed a telescope, which he soon directed to different parts of the surrounding heavens. He discovered four moons revolving around the planet Jupiter—spots on the surface of the Sun, and the rotation of that globe around its axis—mountains and valleys in the moon—and numbers of fixed stars where scarcely one was visible to the naked eye. These discoveries were made about the year 1610, a short time after the first invention of the telescope. Since that period this instrument has passed through various degrees of improvement, and by means of it, celestial wonders have been explored in the distant spaces of the universe, which, in former times, were altogether concealed from mortal view. By the help of telescopes, combined with the art of measuring the distances and magnitudes of the heavenly bodies, our views of the Grandeur of the Almighty, of the plenitude of his Power, and of the extent of his universal Empire, are extended far beyond what could have been conceived in former ages. Our prospects of the range of the Divine operations are no longer confined within the limits of the world we inhabit;—we can now plainly perceive, that the kingdom of God is not only “an everlasting kingdom,” but that it extends through the unlimited regions of space, comprehending within its vast circumference thousands of suns, and ten thousands of worlds; all ranged in majestic order, at immense distances from one another, and all supported and governed “by Him who rides on the Heavens of Heavens,” whose greatness is unsearchable, and whose understanding is infinite.

The telescope has also demonstrated to us the literal truth of those scriptural declarations which asserts that the stars are “innumerable.” Before the invention of this instrument, not more than about a thousand stars could be perceived by the unassisted eye in the clearest night. But this invention has unfolded to view not only thousands, but hundreds of thousands, and millions of

those bright luminaries, which lie dispersed in every direction throughout the boundless dimensions of space. And, the higher the magnifying powers of the telescope are, the more numerous those celestial orbs appear; leaving us no room to doubt, that countless myriads more lie hid in the distant regions of creation, far beyond the reach of the finest glasses that can be constructed by human skill, and which are known only to Him “who counts the number of the stars, and calls them by their names.”

In short, the telescope may be considered as serving the purpose of a vehicle for conveying us to the distant regions of space. We would consider it as a wonderful achievement, could we transport ourselves two hundred thousand miles from the earth, in the direction of the Moon, in order to take a nearer view of that celestial orb. But this instrument enables us to take a much nearer inspection of that planet, than if we had actually surmounted the force of gravitation, traversed the voids of space, and left the earth 230,000 miles behind us. For, supposing such a journey to be accomplished, we should still be ten thousand miles distant from the orb. But a telescope which magnifies objects 240 times, can carry our views within one thousand miles of the moon; and a telescope, such as Dr. Herschel's 40 feet reflector, which magnifies 6000 times, would enable us to view the mountains and vales of the moon, as if we were transported to a point about 40 miles from her surface. We can view the magnificent system of the planet Saturn, by means of this instrument as distinctly as if we had performed a journey eight hundred millions of miles in the direction of that globe which, at the rate of 50 miles an hour would require a period of more than eighteen hundred years to accomplish. By the telescope, we can contemplate the region of the fixed stars, their arrangements into systems, and their immense numbers, with the same distinctness and amplitude of view, as if we had actually taken a flight of ten hundred thousand millions of miles into those unexplored and unexplorable regions, which could not be accomplished in several millions of years, though our motion were as rapid as a ball projected from a loaded cannon. We would justly consider it as a noble endowment for enabling us to take an extensive survey of the works of God, if we had the faculty of transporting ourselves to such immense distance from the sphere we now occupy; but, by means of the telescopic tube, we may take nearly the same ample views, of the dominions of the Creator, without stirring a foot from the limits of our terrestrial abode. This instrument may, therefore, be considered as a providential gift, bestowed upon mankind, to serve, in the mean time, as a temporary substitute for those powers of rapid flight with which the seraphim are endowed, and for those superior faculties of motion with which man himself may be invested, when he arrives at the summit of moral perfection.

A GREAT MAN.

The following account of the late venerable prince, the Landgrave of Hesse, President of the Sleswick-Holstein Bible Society, is copied from the last report of the parent institution.

The usual intimation of his majesty's gracious acceptance of the Sleswick-Holstein Bible Society's Report, (being the twentieth,) was communicated by our illustrious president, the Landgrave of Hesse, to the Committee, in a letter given at the royal residence in Copenhagen, and signed by the king him-

self, under date of April 30, 1836. It was the last time his Serene Highness enjoyed this pleasure, for on the 17th of August, the venerable Prince was called away from his earthly labors, and on the 30th of the same month, his remains were deposited in the family vault in the cathedral of Sleswick, on the day of his marriage with his august consort exactly seventy years before.

The age of the late venerable Prince had exceeded the general period allotted to man, and his end was peaceful and free from pain. His whole life was marked by the most indefatigable exertion for the benefit of mankind and of science; but the favorite object of his labors was to promote the extension of the kingdom of God on earth. He confessed the name of Jesus both privately and publicly, and never was he ashamed to own Him as his Redeemer and Saviour; neither did he flinch from his testimony in behalf of the Gospel, even though he was attacked, and frequently misrepresented by his infidel contemporaries. Thus he considered it as one of the happiest moments of his life when in early youth he had an opportunity at the court of Frederick the Great, to declare before a brilliant assembly, that he knew no higher happiness on earth, than to be an humble believer on the Lord Jesus Christ. The King of Prussia was silenced by the animated testimony of the young Prince, then attached to his service; and it is remarkable that, after a life devoted to the Gospel, he was called away to see Him face to face, on whom his soul believed, on the very day on which that monarch preceded him in death fifty years before. To the latest period of his existence, he considered it the highest privilege to labor for the glory of the Redeemer, and whenever opportunities occurred he was not remiss in seeking to engage the co-operation of his high and influential friends. He was found in his last moments seated at his writing table, with his eyes half closed, and broken in death, apparently gazing on a painting of the Saviour, which adorned his study.

What he did and what he projected for the benefit of his country, is matter of record for history; the remembrance of his zeal in promoting the dissemination of the word of God, and the interests of the Sleswick-Holstein Bible Society, will ever be affectionately cherished in the hearts of all who had the privilege of being united with him in the same holy work.

RUINS.

The ruins of Rome! The overthrow or decay of mighty human power, is of all thoughts that can enter the mind, the most affecting.—The whole imagination is at once stirred by the prostration of that, round which so many big associations have been collecting for so many ages. Beauty seems born but to perish, and fragility is seen and felt to be inherent in it by a law of its being. But power gives stability as it were to human thought, and we forget our own perishable nature in the spectacle of some abiding and enduring greatness. Our own little span of years—our own confined region of space, are lost in the endurance and far-spread dominion of some mighty state—and we feel as if we partook of its deep-set and most triumphant strength. When, therefore, a great and ancient empire falls into pieces or when fragments of its power are heard, in the sad conviction of our souls rent asunder like column after column disparting from some noble edifice, we feel as if all the cities of men were built on foundations beneath which the earthquake slept.

The same doom seems to be imminent over all the other kingdoms that still stand; and in the midst of such changes, and decays, and overthrows—or as we read of them of old—we look, under such emotions, on all power as foundationless, and in our wide imagination embrace empires covered only with the ruins of their desolation. Yet such is the pride of the human spirit that it often unconsciously, under the influence of such imagination, strives to hide from itself the utter nothingness of its mighty works. And when all its glories are visibly crumbling into dust, it creates some imaginary power to overthrow the fabrics of human greatness—and thus attempts to derive a kind of mournful triumph even in its very fall. Thus, when nations have faded away in their sins and vices, rotten at the heart and palsied in all their limbs, we strive not to think of that sad eternal decay, but imagine some mighty power smiting empires and cutting short the records of magnificence. Thus, fate and destiny are said in imagination to lay our glories low. Thus, even the calm and silent air of oblivion, has been thought of as an unsparing power.—Time, too, though in moral sadness wisely called a shadow, has been clothed with terrific attributes, and the sweep of his scythe has, in imagination shorn the towery diadem of cities. Thus the mere sigh in which we expire, has been changed into active power—and all nations with one voice called out 'Death!'—And while mankind have sunk, and fallen, and disappeared in the helplessness of their own mortal being, we still speak of powers arrayed against them—powers that are in good truth only another name for their own weakness. Thus imagination is forever fighting against truth—and even when humbled, her visions are sublime—conscious even among the saddest ruins, of her own immortality.—*Blackwood's Magazine.*

FULFILMENT OF PROPHECY.

The following remarkable reference to the present state of the Ottoman empire, as a signal fulfilment of prophecy, is extracted from a letter of a correspondent to the Standard:—"It is the opinion of the vast majority of commentators on prophecy that we are now living under the Sixth Vial.—The Sixth Angel is now pouring out his vial upon the great river Euphrates; by which the Ottoman empire is symbolised, 'and the water thereof is drying up, that the way of the kings of the east may be prepared,' (Rev. xvi. 12.) The drying up of a mighty river exactly describes the wasting away of the Turkish empire in the present day. I believe that the Ottoman empire will be annihilated in 1872, which is 'a time, times, and a half' (Dan. xii. 7,) or 1260 years from 612, when the Mahomedan abomination of desolation was publicly set up.—The second or Turkish 'woe' will be a fatal year to Turkey.—It is the 1260th year from the Hegira, according to the Mahomedan calculation.—It is remarkable that the 13th of June, 1844, is 'an hour, a day, a month, and a year' (Rev. ix. 16.) or 391 years and 15 days from the 29th May 1453, when the Turks took Constantinople. This renders it probable that the 13th June, 1844, will be a fatal day for Turkey.—It appears that the downfall of the Ottoman empire will be the signal for universal war, and will prepare the way for the return of the Jews to their own land."—*United Service Gazette.*

Half the pleasure of solitude arises from our having a friend at hand, to whom we can say, How delightful this retirement is!

THE YOUNG LADY'S COMPANION:

THIS day published by Isaac N. Whiting. *The Young Lady's Companion: In a Series of Letters.* By MARGARET COXE, author of "Botany of the Scriptures," "Wonders of the Deep," &c. &c. 1 vol. roy. 12mo, pp. 350. Printed on a superior quality of eastern paper, and put up in a handsome style of muslin binding.

From the following table of contents, a pretty correct idea of the plan of the work may be formed:

Letter I. Importance of forming just views of life. Letter II. Female Influence. Letter III. Female Influence, continued. Letter IV. Means for the exercise of Influence. Letter V. Conversation. Letter VI. Conversation, continued. Letter VII. Intellectual and Moral Discipline. Letter VIII. Government of the Thoughts. Letter IX. Formation of Habits. Letter X. Acquisition of Knowledge. Letter XI. Study of the Bible. Letter XII. Elementary Branches of Education. Letter XIII. Geography. Letter XIV. History. Letter XV. The Languages. Letter XVI. Poetry. Letter XVII. Natural Science.—*Astronomy, Chemistry.* Letter XVIII. Natural History.—*Zoology, Conchology.* Letter XIX. Natural History.—*Botany, Mineralogy, Geology.* Letter XX. General Reading. Letter XXI. Accomplishments.—*Music, Drawing and Painting.* Letter XXII. Government of the Affections. Letter XXIII. Government of the Temper. Letter XXIV. Government of the Passions and Appetites. Letter XXV. Filial Duties, and Behaviour to Elderly People. Letter XXVI. Sisterly Duties and Privileges. Letter XXVII. Single Life. Letter XXVIII. Domestic Economy. Letter XXIX. Behaviour to Domestic Work-people, and Trader-people. Letter XXX. The Law of Consideration. Letter XXXI. Attendance upon the Sick. Letter XXXII. Department of the Sick. Letter XXXIII. Health, and attention requisite for its preservation. Letter XXXIV. Dress. Letter XXXV. Improvement of Time.

THE PUBLISHER of the YOUNG LADY'S COMPANION has great pleasure in presenting the following recommendation of the work:

"TO MR. ISAAC N. WHITING:

"DEAR SIR—In compliance with your request, I have examined the work you have just published, the 'Young Lady's Companion,' by Miss Margaret Cox; and I have no hesitation in expressing a very favorable opinion of its merits and adaptation for extensive usefulness. The subjects are judiciously selected; the sentiments and advice are sound, practical and very appropriate; a wise moderation pervades the work; the aim is always at the promotion of the very best features of female and christian character; the marks of a well-read, well-thinking, discreet, delicate, and refined mind are apparent in all the book; nothing is strained, the manners and character inculcated are such as constitute true ladyship, as distinct from that which resides merely on the surface and takes little heed to the affections and principles.—But the chief excellence of the book is that it is begun, continued and ended with distinct and sound reference to christian principles, as being at the basis of all right education, and as the forming and governing ingredient of female as well as of all other characters. Books for the training of the youthful mind are radically defective, unless they be thus distinguished. I cannot but anticipate the happiest results from an extensive circulation of the work.

Yours, &c." CHAS. P. McILVAINE, D. D.
Bishop of the Prot. Epis. Church in the State of Ohio.
Gambier, August 2, 1839.

THE CHRISTIAN HEARER, By EDWARD BICKERSTETH, Rector of Watton, Heris. With an Introduction by Chauncey Colton, D. D. Isaac N. Whiting, Columbus, pp. 134.

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OF THE TENTH VOLUME OF THE
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AND WESTERN CHURCH JOURNAL.

Issued every Saturday, at the Western Church Press,
GAMBIER, OHIO.

EDITED BY REV. CHAUNCEY COLTON, D. D.,
Professor of Pastoral Divinity and Sacred Rhetoric in the Theological
Seminary of the Diocese of Ohio.

"CHRIST AND THE CHURCH—TRUTH AND LOVE."

THE Gambier Observer and Western Church Journal is designed
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commendatory paragraphs, since, with perhaps one exception, they
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to accredit his labors in connection with the paper, and to extend its
circulation.

[From the Bishop of Ohio.]

I value very highly the importance of the Gambier Observer and
Western Church Journal as a useful auxiliary in all our efforts to pre-
mote the Gospel and the institutions of the Church in the West. It is
the only Episcopal periodical this side of the mountains. It is re-
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tutions and features of our Church, as becometh a paper which never
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tian) the vehicle by which the news of the Church; the tidings of
her missions; the exhortations of her pastors; the enactments of her
councils; the consolations of the Gospel are carried into so many fam-
ilies, scattered over all the vast West, and often where it is the only
preacher of the Gospel the only representative of the Church; I feel
exceedingly desirous that it should be vigorously sustained.

The volume, recently commenced, exhibits increased attention to
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An improved quality of paper, a more convenient and agreeable form,
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est and enlarge the number of subscribers.

[From Bishop KIRKPATRICK.]

I shall be happy to promote the circulation of the Observer and
Journal wherever my influence extends. All the clergy, I believe,
who are associated with me in this mission, esteem it very highly,
and have recommended it to the attention and patronage of those to
whom they enjoy the privilege of preaching the riches of redeeming
love.

Confiding in your zeal, talents and churchmanship, I wish you God
speed in your arduous undertaking, and trust your mild and excellent
paper will be widely circulated in my mission.

[From the Bishop of Tennessee.]

With the general character and spirit of the Gambier Observer
and Western Church Journal, I have been much pleased. As a
weekly paper for family reading, I esteem it highly valuable. As a
western paper and representing the local interests of the Church in
the West, I shall be gratified to see it widely circulated.

[From the Bishop of Michigan.]

I unite most cheerfully with my brethren, in recommending to the
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valuable papers among the many now claiming the patronage of the
Church. I cherish the hope that its past character will be a guaran-
tee for its future course. In addition to this, I have entire confidence
in your views, and I do therefore most cordially add my testimony to
the character of your paper, and will, on all suitable occasions, pro-
vided it maintain its character, recommend it to the members of the
Church in my Diocese.

[From the Rev. S. R. JOHNSON, Diocesan Correspondent for the Ob-
server and Journal for the Diocese of Indiana.]

I am happy to learn that you have become the Editor of the Ob-
server and Journal. It has been a religious newspaper very accepta-
ble to the clergy of our state. Its moderate and uncontroverted tone,
its edifying contents, its general information, its soundness in the
faith, have made it worthy of all praise.

[From the Rev. Messrs. BARON and JONES, Rectors of Christ's
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We have great pleasure in recommending the Gambier Observer
and Western Church Journal to the favorable consideration of the
members of our respective congregations. We believe it will render
essential aid to the Church in the West, and particularly to the Di-
ocese of Ohio. Western intelligence, talents and piety will be tribu-
tary to its columns and consecrated to the great cause which the peri-
odical advocates.

[From the Rev. B. P. AYDLOTT, D. D., President of Woodward
College, Cincinnati.]

I cordially concur in the foregoing recommendation of brethren
Brooke and Johns, because I have no doubt but that the Observer
and Journal will, in its appropriate sphere, sustain the great cause of
gospel truth and piety.

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Having changed my residence to this place, communi-
cations will be addressed accordingly.

LEWIS DYER.

Fredericktown, Knox Co. Ohio, Sept. 7.

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Gambier, December, 1839.

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